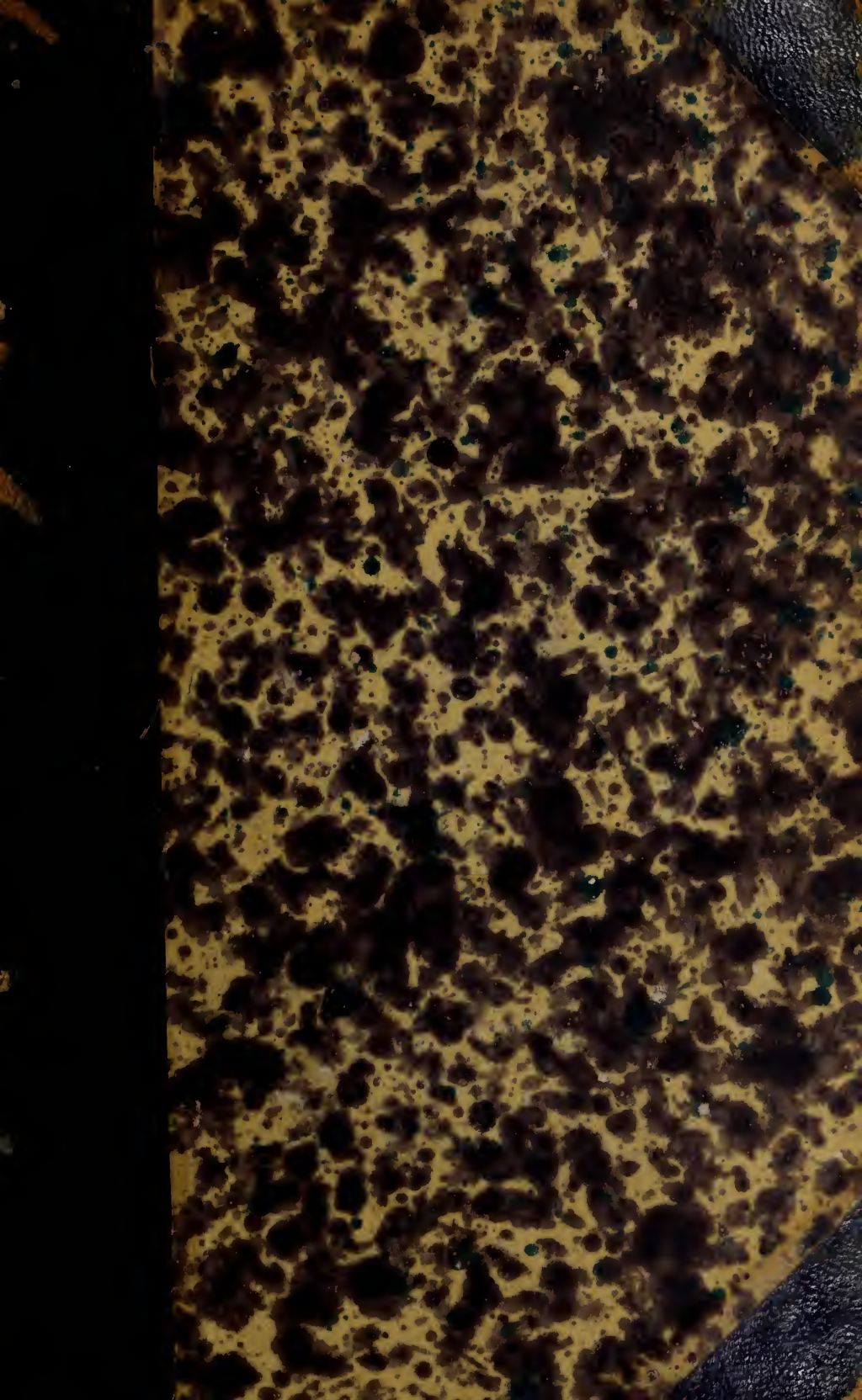


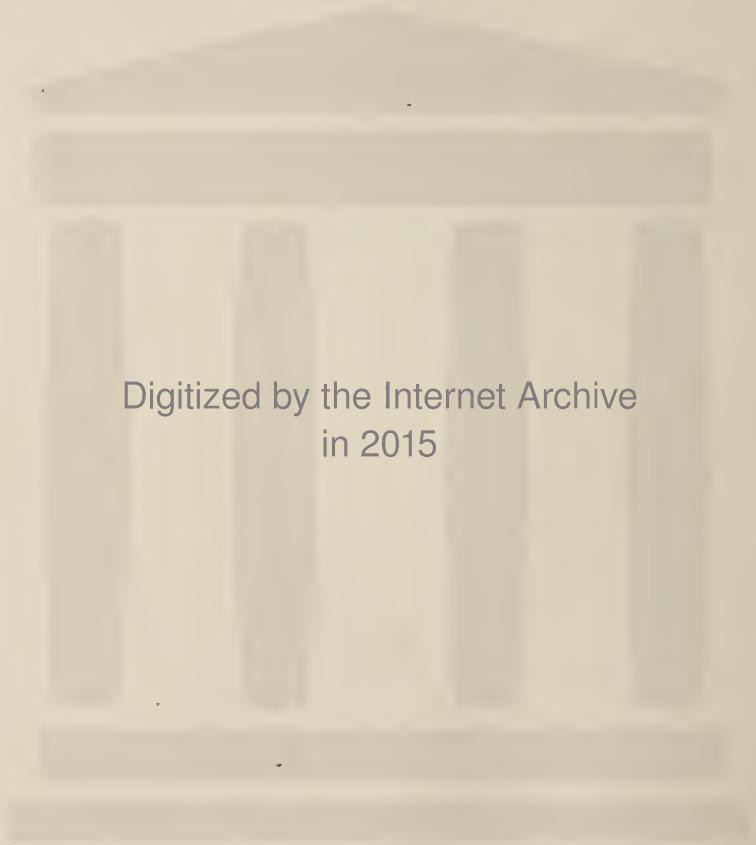


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THE

CHRISTIAN WORLD.

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No. 2.

A LESSON FROM HISTORY.

In the deplorable civil war that is going on in our once peaceful and united republic, there is one fact that is in the highest degree encouraging. It is the deep and increasing interest which is felt in the moral and religious welfare of the troops who are engaged on the side of the Government, in the legitimate struggle to put down treason and rebellion, and re-establish the Constitution and the laws in the seceded States. Of what is doing in the armies of the Confederate States we can say nothing, for we know little or nothing. We have no doubt, however, that Christian people in the South are not indifferent to this subject, and that there are not wanting among them ministers of the Gospel who are ready to do what they can in behalf of the soldiers of the Southern armies.

But of what is doing in the armies of the North we can speak with some degree of confidence; and we do not hesitate to say that the history of the world presents few instances of Christian effort to be compared with it. The American Bible Society, the New York Bible Society, and other Bible Societies, have done much towards supplying our soldiers with the Word of God; whilst the American and Boston Tract Societies, and the various Boards of Publication of the several Denominations, have been most laudably active in the good work of supplying them with religious reading of an edifying character, and in a convenient form. In addition to this, the Government has made a liberal provision for the support of a chaplain for every regiment. The salary of a chaplain, according to a recent act of Congress is all of \$1,500. As the regiments, on an average, have at least one thousand men, officers included, each chaplain has a sufficiently large number of souls to look after. And although some very incompetent men have been appointed to this important post, we are glad to see that in many cases

they are already being compelled to give place to better men. As the army of the Federal Government, artillery and cavalry included, is now equivalent to six hundred and fifty regiments of a thousand men each, it follows that six hundred and fifty chaplains are needed to minister to their moral and spiritual wants. Who can tell the amount of good that six hundred and fifty faithful and capable ministers of the Gospel may do in our army at this time ?

We are glad to see that this subject is awaking much interest in some quarters—would that we could say in all. The Young Men's Christian Associations in our large cities are taking it up. Large meetings of Christians are beginning to be called, to consider and promote it. We attended such a meeting, not long since, in the city of Pittsburgh, at which we heard most cheering accounts of the good which is doing in many of the "camps," and of the hearty co-operation of many of the officers of all ranks. General McClellan, our young commander-in-chief, takes a very deep interest in the subject, as was stated by one of the speakers on the occasion, who had been a member of a committee that was appointed to call on this distinguished officer.

This is a great subject ; one that ought to engage the most serious attention and call forth the earnest prayers of all Christian people. How much good, with God's blessing, may be done in our armies by these means ! To thousands, and tens of thousands, the Gospel may be made to come, who would otherwise never know it. O that it would please God to pour out His Spirit upon our army, and bless these means of grace to the salvation of hundreds of thousands of those brave men who have gone to fight the battles of their country ! We have great hope that this will be the case. Indeed, we recently heard an excellent pastor of Washington City say, that he had a strong expectation of seeing a revival of religion in some of the camps around that place before the spring, unless an "onward movement" should profoundly engross the minds of the soldiers.

Of all wars, it is most important that those of a civil nature should be most controlled by religion ; for the simple reason, that there is the greatest danger of their becoming vindictive and cruel. With the exception of servile wars, civil wars have ever been the worst of all wars. And yet religion can do wonderful things in the way of mitigating the ferocity and wickedness of even civil war. Let us cite a case or two from the history of modern times.

In the year 1618, what is called the *Thirty Years' War* in Germany commenced. It was a war between the Protestants and Roman Catholics of that country. For almost a century the current of events had been setting in that direction, and once or twice there had been serious outbreaks, amounting almost to regular civil war ; but they were

not of a very extensive character or long duration, in comparison with that of which we are about to speak. In this "Thirty Years' War," or "Religious War," as it is sometimes called, the Protestants fought for their dearest rights of conscience and worship; the Romanists, to recover the ground they lost in the great Reformation of the sixteenth or preceding century. The Emperor took part with the Romanists, bringing to bear upon the struggle the resources of his vast personal and hereditary domains—Hungary, Bohemia, Moravia, and other provinces. During the first twelve years, the Protestants, unsustained by any foreign prince, save Christian IV. of Denmark for four years of that period, proved to be unable to resist the great imperial Generals, Tilly and Wallenstein. From year to year, and the more so as their case seemed to grow more desperate, the war became more and more terrific, until at last the most deplorable excesses were committed on both sides, and the demoralization of the armies and the people appeared to be complete.

At this critical juncture, Gustavus Adolphus, the King of Sweden, the greatest and best of modern princes, came from his distant hyperborean kingdom, at their earnest solicitation, to aid the Protestants, bringing with him 15,000 troops, (half of whom were Protestant Scotchmen), armed with their light muskets and flintlocks, and with bayonets attached to the side of the gun, their portable cannon, etc. In a few months he overcame, by his prudence and perseverance, the distrust and jealousy of the Protestant princes whom he came to aid, and repeatedly defeated and routed Tilly and the imperial troops in Northern Germany. And such were the extraordinary abilities of this wonderful man, that although he was slain on the battle-field of Lützen in 1632, (November 6,) at the early age of thirty-eight, yet he so completely turned the scale of events in Germany during the thirty months he lived after his arrival, that if he had survived he would probably have become Emperor of that country. As it was, the great Generals whom he had trained, with his minister Oxenstiern, brought the Protestants triumphantly out of the struggle, which was ended sixteen years afterwards (1648) by the Treaty of Westphalia.

But Gustavus Adolphus was a sincere and active Christian, enforced rigid discipline in his armies, and promoted religion in all his regiments, and inculcated sentiments of justice, humanity, forbearance, and Christian kindness among the Germans as well as his own troops. The consequences were most happy. Of some of the religious practices which he introduced into his army—among them that of morning and evening prayer after the "inspection,"—traces have come down to our days. Nothing could have been more fortunate for the interests of Protestantism, and we may add, of humanity itself, than the advent of Gusta-

vus Adolphus among the Germans in the war of which we have spoken.*

Take another instance : Whilst the Thirty Years' War in Germany was drawing to a close, a civil war broke out in England which lasted less than half of thirty years. Religion formed a most important element in this war, which at the outset threatened to be barbarous enough. But there arose a republican army under Cromwell and the other Parliamentary leaders, which for many long years exerted a most extraordinary influence. Wherever it went victory perched on its standards, and the people were secure in person and property. There may have been no small amount of hypocrisy and cant among the officers, but there was a great deal of true religion among both officers and men in this army, and hence its superior discipline. No army in modern times can be compared with that of Oliver Cromwell and his Generals for good morals and strict discipline, unless it be that of Gustavus Adolphus. And most happy was the influence which both exerted wherever they moved.

Now take an instance of a contrary character. In the latter part of the succeeding century (1789-99) the great Revolution in France took place and lasted ten years ; or until the " Man of Destiny " crushed it out with the tread of his armed legions.* In those ten years more than one million of people lost their lives, or were driven into cruel exile. No pen has ever yet adequately described the horrors of the " Reign of Terror " in France, during which the altar and the throne disappeared, and protection of life and property was nowhere assured from month to month. But France was ripe for the heavy judgments of the Almighty. Both Protestantism and Jansenism had succumbed to unrelenting persecution ; and the superstitions and intolerance of Rome had prepared the way for the spread of infidelity throughout the higher

* When this great Christian hero was marching northward, from Nuremberg, to meet for the first and last time the celebrated Wallenstein, whom the weak and jealous Emperor had entreated to quit his palace at Prague and take the field against him, the German Protestants flocked to see him as he passed along the roads, and in every possible way expressed their gratitude for what he had done for them, calling him *The saviour of their country*, and employing other flattering titles. But Gustavus heard their words with evident pain, and often said to them : " My friends, such flattery alarms me. I am nothing but a poor, weak, sinful man. I am afraid that God will be displeased with such base idolatry, and punish me for being the occasion of it." How just and true this sentiment ! It is in this way many excellent men are injured, if not ruined, by being made idols of, to the forgetting of God, who alone is the true source of all blessing and success.

Of this excellent man it is related, that, just as the battle of Lützen was about to commence, when the armies were becoming visible to each other as the early morning began to dawn, he spoke to the cavalry around him, at whose head he was accustomed to march, and instantly they took off their hats, whilst, looking up to heaven, he said : " Lord Jesus, help us, O help us ! We fight for Thy cause." The battle immediately commenced. At the end of it Gustavus Adolphus lay dead on the ground, but the Protestants were victorious, and Wallenstein withdrew his forces slowly and sullenly from the field.

classes in all parts of the kingdom. There was no religion left either among Protestants or Roman Catholics. No wonder, then, that such dreadful scenes took place. Similar scenes in spirit and character are ever likely to occur in countries where civil war finds no restraining influence from an effective Christianity.

Certainly we have the greatest reasons that can influence any people to make all possible efforts to promote Christianity in our armies and in our navy too; and this should be done without delay. Ought not a large number of our younger and more effective ministers of the Gospel to become chaplains, even if it be only for a few months each year, till the war comes to an end? Before it is over, we shall have need of all the salutary influences which religion alone can supply.



PROTESTANTISM IN SPAIN.

The late Dr. Archibald Alexander, of Princeton, who kept wonderfully abreast of all the great religious movements of his day, was in the habit of saying that it was of special importance to cause the Gospel to enter into countries which were shut up, even if no more than a single copy of the Sacred Scriptures can be introduced; "for," said he, "who can tell what good may result from the reading of even one Bible?" What is now going on in Spain admirably illustrates the wisdom of this remark.

About the year 1835, the British and Foreign Bible Society sent the eccentric, talented, and enterprising Borrow into Spain as its agent. During five years he traveled much in that country and in Portugal, and afterwards gave many of the incidents of his adventures to the English world in his "Bible in Spain." He distributed a considerable number of copies of the Sacred Scriptures, especially of the New Testament, in the Spanish language. About the years 1841 and 1842, Lieutenant Graydon, of the British navy, put into circulation some 15,000 copies of the New Testament in Spain, chiefly in Barcelona, Malaga, Granada, and other cities on the eastern side of the Peninsula. It was all he could do; for the door, after being open for awhile, was closed, and it remains shut till this day. But the "good seed of the kingdom" has not been lost. There are now interesting groups of people in many cities in Spain, who meet to read and expound the Word of God. The Hon. Mr. Baxter, a member of the British Parliament, came to the late Evangelical Alliance Conference at Geneva, direct from Spain, where he had spent the summer, and gave privately much interesting and important information respecting the secret progress of the Gospel in that country. The following article, translated

from the *Clamor Publico*, a Madrid paper, of the 29th of November last, refers to this movement, and embodies such an amount of enlightened Protestant feeling and opinion, that we gladly lay it before our readers. The article runs thus :

“THE TRIBUNALS.—PROCESS CONCERNING THE SPANISH PROPAGANDA.

“The process formed in Granada against various Spanish subjects, accused on suspicion of attempting to introduce and propagate the Protestant religion in our country, justly calls on public attention, and offers matter for sad and deep reflection.

“Under this impression, and without fear in doing what our consciences dictate as Catholics, and our duty as independent writers, we have resolved to publish the documents that refer to so notable a question, being sure that our readers can do no less than peruse them with interest, because of their character, the results that have followed, and the incidents they set forth.

“We are sincerely Catholic, but tolerant, by temperament and conviction. We are desirous that the religion of our fathers shall not suffer loss; but at the same time we are enemies to all religious persecution, which reminds us of the sad times of the Holy Office—the principal source of our decline. We are zealous defenders of the Church, which was an anchor of salvation in the shipwreck which was occasioned by the irruptions of the barbarous Arians, and the conquest of the Peninsula by the Arabs; but we are resolved to raise our voice against every violence that is committed in her name. We have followed with anxiety the proceedings of the criminal cause with which we have been occupied, lamenting the rigor in some instances, and blindness in others, of the authorities and the agents who have been engaged about it, and who, in our judgment, have given it more significance and more importance than it really deserves.”

Then follows the opinion and petition of the fiscal, which occupies two columns and a half of the *Clamor Publico*. From the tone of the foregoing article, it would scarcely be thought that Spain was a country in which freedom of expression was visited with pains and penalties. Its boldness alone should entitle it to our notice.



WHAT CAN BE DONE FOR OUR FOREIGN POPULATION?

It is most unquestionably true, that in our cities where the foreign element is large, it may long be necessary to have separate churches for the nationalities; but where the foreign population is dispersed, as in the villages and rural districts, it is manifest that the more they are drawn into our churches, and accustomed to the use of the English language, and made to partake of our social and religious institutions and customs, the better. On this subject the following letter, written by an excellent Old-School Presbyterian minister in New Jersey, throws much light. The Dr. Glavis here spoken of, has been in the service of

THE AMERICAN AND FOREIGN CHRISTIAN UNION for many months, and our readers have seen frequent references to his labors in the pages of the CHRISTIAN WORLD.

"TO THE EDITOR OF THE CHRISTIAN WORLD:

"A great and truly promising work among the German population of this portion of Middlesex County is now going forward, through the efforts, co-operative with the pastors, of your very intelligent and devoted missionary, Rev. Dr. Glavis.

"The important question, 'Can the German element, forming so vast a portion of the population of our country, impressing so deeply all our social, political, moral, and religious institutions, be assimilated,' no longer remains unsolved. They can be both Americanized and Christianized. Not by providing for them distinct German organizations, educational, literary, or religious, and thus fostering and perpetuating the very evils to be overcome, but by appropriate efforts introducing them and their children into our own schools and churches; and thus by education, association, and the evangelical preaching of our own pulpits, separating them as far as possible from all clanship as Germans, and the soul-destroying influences of their imported moral and religious systems and preachers, and bringing them to a true and saving knowledge of Christ.

"This work *can* be done. My own experience is entirely satisfactory on this point. In our pastoral efforts the Germans have shared largely in the results, and several entire families have from time to time been gathered into our communion, their children have been introduced into our Sabbath-schools, and the desire to become one with us in everything American has lifted them out of their national clanishness, and identified them with our own people in association, views, faith, and practice. They are numbered among our most devout, thoroughly indoctrinated, and devoted members; and, as American citizens and Christians, bringing up their children in all respects under the same instruction, and for the same ends, as the children of our native Christian population.

"To this end we have discouraged and defeated all efforts to establish German churches, and to substitute for our own, German preaching. The great need of a native German tongue is for missionary effort, availing us of that peculiar influence which a native can exert over his fellow-countrymen in assisting in securing this result. And for this object Rev. Dr. Glavis is especially adapted. A gentleman, a scholar, and a Christian; converted in America; deeply imbued with our views on this subject; believing there is no problem, the solution of which is of equal moment to our country and the Germans as that of their assimilation and conversion; with a love for Christ greater than that of kindred, of country, or of fame, carrying him from house to house, 'warning every man day and night with tears,' and preaching the Word with power.

"Many have been led to Christ by his co-operative labors in this portion of our country. Within the past few weeks seven heads of families, the most prominent among this class of our population, one of them a Papist, have been hopefully converted. Others are deeply exercised on the subject of personal religion, and the German mind and heart led to aspire after all the blessings which, by a common participation, will make them one with us.

"No work of THE AMERICAN AND FOREIGN CHRISTIAN UNION can be of greater magnitude and promise than this of the successful assimilation and conversion of our German population. The Germans are evidently destined to mould the laws and

institutions of our country more than any other portion of our foreign population. Politically, they are lovers of freedom, the most ready and reliant in our present struggle; morally and religiously, they need the Gospel and *must have it*. If THE AMERICAN AND FOREIGN CHRISTIAN UNION will stir up the evangelical churches of this whole country to this work, they will accomplish an enterprise successful and blessed beyond every other.

"Hitherto, a vast amount of funds have been expended, labor exhausted, and time thrown away in establishing German churches and settling foreign ministers, all confirming the Germans in their clanship and habits, and prejudices and errors; putting them under the ban of separation; forbidding them from rising in their position and enjoying the influence of Christian sympathy and association with our churches, at once so elevating, encouraging, and forming in its influence, and so effectual in making them feel that they are Americans and desirous to rear their children as Americans—and all ending in utter and disheartening disappointment and discouragement to ourselves, and the Germans considered impossible of assimilation or conversion, and left to perish.

"Let intelligent and truly converted missionaries be employed to co-operate with pastors in gathering them into our own churches, and the work will be accomplished.

WM. M. MARTIN,

"WOODBRIDGE, N. J., Jan. 2, 1862.

Pastor of Presb. Church."

THE WORK OF THE BIBLE-WOMEN IN LONDON.

In the last number of the THE CHRISTIAN WORLD we gave some account of Mrs. Ranyard and the Bible Women in London. We now give two or three papers which may be of use to those ladies in our large cities who may be disposed to attempt to organize a similar movement. They contain much information as well as suggestions, and are the fruit of long and careful experience.

LONDON BIBLE AND DOMESTIC FEMALE MISSIONS.

GENERAL RULES.

1. The work having now considerably extended itself, it is thought desirable to give it the general designation of "LONDON BIBLE AND DOMESTIC FEMALE MISSIONS."

2. The *objects* of these Missions are twofold, viz., to supply the very poorest of the population with copies of the Holy Scriptures, and also to improve their temporal condition by teaching them to help themselves rather than look to others: the former to be attained by taking payment for the Bible in small weekly instalments, and the latter by assisting them to procure better food, clothing, and beds in the same way.

3. None shall be employed in this Mission but women of thoroughly respectable and Christian character, of active habits, kindly manners, and but little encumbered with family cares.

4. The Districts shall be of regulated extent; and the Bible-women shall reside in or quite near their respective Districts, having a room in a central position for the general purposes of the Mission, for which the rent will be paid by their Superintendent.

5. Each Bible-woman shall be placed under the careful superintendence of a Lady who may be found willing to undertake the work, and who is a resident in the District, or within a reasonable distance from it.

6. The Bible-woman shall present a Weekly Report of her labors to the Superintending Lady, who will receive such Report, pay the salary, and give such directions as the local circumstances may require.

INSTRUCTIONS TO THE BIBLE-WOMAN.

1. Your first and principal work is to ascertain who are without the Holy Scriptures, and willing to purchase at a cheap rate.
2. Take with you in a bag, with which you will be provided, a variety of Bibles and Testaments, and should any of the parties you visit be able and willing to pay the whole price at once, take it; if not, offer to receive payment by small weekly instalments, for which you will regularly call.
3. Let the people understand that you are not supplying them at a profit, but, in many instances, at a loss to the Bible Society, and that the good people who employ you are only seeking to promote the benefit of the poor.
4. You will be expected to devote five hours every day, Saturdays excepted, to your work, for which you will receive 2s. per day. The extra work of evening meetings is met by an additional salary of 2s. 6d. per week. You will follow the directions that will be given you as to the localities in which you are to labor.
5. As the Bible Work leads to other benevolent schemes, you will be directed by your Superintendent how to proceed in taking Subscriptions for Clothing and Bedding, also in inducing the poor no longer to live content with dirt, rags, and discomfort. You will then be able gradually to instruct them in needlework, cooking, and cleanliness.
6. It will be expected that you will live in or near your District, and a room there will also be available for the purposes of the Mission.
7. If you are able, it is desirable that you should keep a *Journal*, in which you will give true statements of the things you meet with.
8. You will present to your Superintendent a Weekly Report of all your proceedings, at the time and place appointed, and according to a form with which you will be furnished.
9. The Lady who has kindly promised to superintend your work is —.

SUGGESTIONS TO PROPOSED SUPERINTENDENTS OF A FEMALE BIBLE AND DOMESTIC MISSION.

It seems undesirable that a Lady should undertake this work if she is not able to promise a fair share of time and interest to its claims, which, though at first very simple, are sure to increase in many forms. We would suggest that a Lady Superintendent do not offer her services as merely honorary or intermittent; she must be depended upon for the vigilant performance of her own particular duties.

No bills should be paid by the Bible-woman, or any material purchased except through written orders from her Lady; and great care should be taken in selection, if at any time a deputy is left in charge.

As the nature of the mission is undenominational, and it need not be conducted within parochial boundaries,—though it often may, most conveniently, be so arranged,—only those can undertake its general guidance in any neighborhood who are not necessarily limited by such considerations.

It appears desirable that the SUPERINTENDENT be in friendly communication with the LADIES' BIBLE ASSOCIATION of the locality, in order that she may confer with them on the districts in which, from time to time, this sub-agent should be occupied, and also keep up their interest in the Bible-woman's work.

Regularity of payments to the Female Missionary, with kindly, and often helpful inspection of the varied accounts she renders, should be considered a duty to be fulfilled, at least weekly, and at first even oftener.

If the people offer to subscribe for Clothing and Beds, the woman will say, "I only do one thing at a time, and the right thing first. I bring you now the MESSAGE FROM GOD, for I come to read it to you. I shall be glad also to provide you with Clothing, etc., at the lowest prices, and for this you can pay, as you do for the Bibles, in small sums weekly; but you must COME TO ME to do this, at a certain hour, in my Mission-room." It is believed that if this distinction were not made, mistakes might happen in the accounts; while a particular benefit to be gained, by assembling the women at a given hour at one place, would be lost likewise.

Although it is found best that each Bible-woman should be made responsible to ONE Lady, rather than to a Committee, still, as suitable individuals may willingly come forward, saying, "What can we do to help you?" it should be the aim of the LADY SUPERINTENDENT to enlist their various activities in the regulation of special departments, such as weekly visiting of the Clothing and Bedding Club—reading or speaking to the subscribers at mending or tea parties—purchase of clothing materials—fixing and giving out of needlework—arrangements concerning bags of linen—soup-making—timely loans—visitation of special cases, etc. All these things gradually form a part of the BIBLE AND DOMESTIC FEMALE MISSION; and when money may have to be expended, account must, of course, be rendered by EACH LADY TO THE SUPERINTENDENT.

Without interfering with any *existing* organizations, this Mission is intended to carry down among the Neglected Outcasts of society the different measures for their benefit, which have long been familiar to the Decent Poor. The lowest classes have said that "nobody cared for *them*," a complaint which it is the aim of this Mission to obviate.

Each Superintendent will see the importance of securing funds for the temporal purposes of her particular Mission. The Bible Society commences and pays for the Bible Work by its kind grants of Bibles for sale by these women in the lowest districts of London; and, with thirty or forty pounds besides, a good beginning may be made; while the various elements of the undertaking are intended to be *self-paying* as far as possible. If several Female Missionaries are engaged for an extended district, a quarterly conference of their Superintendents is recommended, to secure unity of design, with independence in details.

Frequent reading of the Scriptures and prayer with the Bible-woman will be found her most effectual preparation for the work she undertakes. Her great power is in apt quotation; and the Lord is proving that He blesses His own Word day by day. "The entrance of Thy word giveth light: it giveth understanding to the simple."

DUTY OF CHRISTIANS IN THESE TIMES.

In these times of national calamity and trouble, it appears exceedingly important that every individual Christian should examine himself in reference to his special duty to God, under the trying circumstances. That God has a controversy with His people in the present dispensations of His providence, is not improbable, and it becomes us to inquire how far our individual responsibility is concerned in the matter. "*I will say unto God, do not condemn me; shew me wherefore thou contendest with me,*" is not an unsuitable petition in these times, as well as in the former. Not so much should we desire that present calamities be removed, as that the end be answered for which they were sent. If afflictions are permitted to exert a salutary influence, a train of blessings will follow in their wake. A higher standard of holiness is attained, and Christian character more perfect will be manifested by each trying ordeal which God may call His children to pass.

That the designs of Providence be fully answered, let each individual Christian occupy his post of duty, and let his watchword be, "Lord, what wilt thou have me to do?" In these times, when our country's demands are so great, each one finds claims of some sort urging their demands; and while "rendering to Cæsar the things which are Cæsar's," may we not be unmindful of "rendering to God the things which are God's?" While dangers are threatening our national pros-

perity, there is no necessity of permitting evils to hover over our spiritual horizon.

He, whose "kingdom is not of this world," has interests involved, and for the welfare of which, all who truly love this kingdom must acknowledge claims paramount to all others, of sustaining to the utmost of their ability.

Instead of those great enterprises being permitted to languish, which have for their object the advancement of the Redeemer's kingdom in the earth, a united and strenuous effort should be put forth for bearing them safely through the present crisis.

That the "ark of the Lord" is in danger during these "troublesome times," is painfully manifest by the evident falling off of pecuniary contributions for the religious enterprises of the day. These things ought not so to be. Is not every Christian's interest involved in the noble enterprise of the American Bible Society, that has sent forth living streams which have blest and fertilized the earth? Shall those streams be suffered to diminish for the want of means to replenish their source? Shall the Missionary Society be curtailed in any of its operations, and the messengers of the Gospel be restrained from publishing the news of salvation in lands long buried in darkness?

Shall the noble Tract Society, which has sent its peaceful messengers where the living preacher has been restrained, and brought the truth as it is in Jesus to bear upon the heart, to the salvation of thousands of precious and immortal souls?

Shall THE AMERICAN AND FOREIGN CHRISTIAN UNION, for the want of adequate means, be crippled in its efforts at unlocking the dark portals of Romanism, and breaking the cruel bands which now encircle the many worshipers of the "Beast?"

Shall Popery turn to its advantage these times of relaxed zeal on the part of God's people, and retake its lost possessions; and again erect its fallen banner over Italy's promising fields, and other portions of Europe, where superstition's sway has been broken by the influence of this Society?

Shall the poor Mexican spread his hands in vain for Bible-light and liberty, and the ruthless arm of the priesthood supplant the noble work already achieved in that benighted country?

Satan, in view of the inroads made upon his dominions by the influence of this and other Evangelical Societies, will *not* fail in his efforts in insinuating to Christ's people that they may, in these "*hard times*," lessen their contributions for the treasury of the Lord. Retrenchment is certainly justifiable in this time of our country's straits, but let it be exercised elsewhere than in our gifts to God. There are superfluities that can be curtailed and luxuries which may be diminished, and no evils result; yet, who can estimate the unhappy consequences which may flow from

resisting the evident claims which Christ has upon His people ?

Although "the times are hard," duty and encouragement stand out in bold relief, inciting all who have named the name of Christ to lend a helping hand in sustaining the precious interests of His cause. "Bring ye all the tithes into the storehouse that there be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open to you the windows of heaven, and pour you out a blessing that there be not room enough to receive it." M. R.

THE SHOEMAKER IN SPAIN AND THE BIBLE.

A minister of the Gospel, who resided for a time at Gibraltar, made several excursions into the Spanish territory for the purpose of distributing a few Bibles and Testaments in that unhappy country, where the power of the apostate Church of Rome is so great that the poor priest-ridden people dare not read God's Word. At one time he visited the house of a shoemaker, with whom he held very pleasing conversation. He found this poor man of an inquiring mind, greatly dissatisfied with the existing state of things, and yet unable to see any door of hope, or any prospect of remedy for the wrongs and woes of his country. He stated that he and a number of his friends were in the habit of meeting together every week and discussing public affairs, when politics were talked over ; but they generally left off as they began, such discussions seldom proving very profitable.

"Why do you not get the Bible and read that ?" said the minister.

"Ah !" replied the shoemaker, "I wish I could get it ; but the priests take care we poor Spaniards shall not have the Bible."

"Well, now," said the minister, "I know the risk I am running, and that if the priests learn that I am here distributing copies of God's Word, I shall be stilettoed before I get back to Gibraltar ; but I think I can trust you. Would you really like a Bible to read ?"

"There is nothing I should like so much," was the reply.

A copy was then given to him, which he received with evident delight, and with many expressions of gratitude. On being asked if his friends who met with him during the week would also like copies, he declared that they would be highly prized and diligently read, and he received several more books for their use. The minister gave him a few parting words of exhortation, told him where he might be found, and, after distributing the remainder of his little volumes, reached Gibraltar in safety.

Some weeks after this, the minister sat alone in his room, having told the servant that no one was to be admitted to see him, as he was engaged in study. During the day, however, a Spanish peasant, dressed

in his gay holiday attire, called at the house and asked to see the minister. He was told he could not be seen, as he had given orders that he was not to be disturbed.

"Oh, but," said the Spaniard, "I think if you tell him that a man to whom he gave a Bible has come a long distance to see him, he will not deny me."

Struck with the earnestness of the man, the servant at length consented to go with a message to his master, and said that a person was at the door who would not be denied. The peasant was therefore shown up into the minister's room.

"Don't you remember me, sir?" was the exclamation of the Spaniard, on perceiving he was not recognized. "Don't you remember, sir, calling at the house of a shoemaker, a few weeks ago, and leaving him some Bibles?"

"Yes," replied the minister; "but I really did not recognize you again in your smart holiday dress."

The man then began to tell what joy the Bibles had caused to himself and his friends, and that now, instead of meeting to talk politics, they met to read the Word of God together, and that in the volume of truth they saw the true remedy for all the ills that afflicted their country. After the heartfelt expression of many thanks, the shoemaker concluded by saying, "As a mark of my gratitude for your coming, at the risk of your own life, to bring me the precious Bible, I have brought you, sir, a pair of shoes, which I hope you will accept."

"Well," said the good minister, "it is very kind of you, but I fear your good intentions may not be of much service, for the shoes will probably not fit me."

"O yes, sir, I think they will, if you will try them."

The trial was made, and the shoes were found an excellent fit; on the man being asked how he had guessed the size so accurately, he replied, "I knew, sir, after you left my house you had to pass over some soft clay, so I followed you, and from your footprints I took the size of your foot, which enabled me to make you the shoes, which I hope you will wear as a mark of my gratitude for the book you gave me."

Surely there is hope for poor Spain, when it is thus that her sons appreciate the Word of God, though for centuries deprived of its light and truth.—*The Book and its Mission.*

ROMISH INFLUENCE AND INTOLERANCE IN FRANCE.

The Protestants who are dispersed in Roman Catholic countries are often subjected to innumerable vexations and acts of injustice, which, in the aggregate, amount to a shameful species of persecution. We will

illustrate this by stating what has recently occurred in the town of Sèvres, in the immediate vicinity of Paris. In doing so, we shall take the statement of a case from a Paris journal of September 28th. The Journal is none other than the *Opinion Nationale*, one of the most reputable papers of the French capital. It is as follows :

"The Honorable M. Loubat, former mayor of Sèvres, in laying down his office, placed at the disposition of the public schools of the Commune (or township) an annual sum of three hundred francs, (nearly \$60,) to be distributed as *rewards* to the best pupils. This sum was to be divided equally between the two sexes. Out of the one hundred and fifty francs thus granted to each of the two schools of that place, fifty were to be granted as a *prize of excellence*, according to the votes of the pupils themselves, in the shape of a certificate of deposit to that amount in a savings bank, to the pupil who, in their judgment, best deserved it.

"This year the young Henriette Foras was selected by her companions, to the number of eighty, as the person that merited the prize.

"M. Hébert, the Vicar of Sèvres, declared that the prize could not be given to this young girl, who was guilty of the crime of being a Protestant.

"After some hesitation, the lay members of the committee yielded, and another election was tried. But the result of the second confirmed the first. Notwithstanding this, the prize was given to another pupil.

"Some Protestant ladies having heard of the injustice of which the young Henriette had been the victim, made a subscription among themselves, with the view of procuring a certificate of deposit for one hundred francs, to replace the prize which she had lost. This certificate ought, in the opinion of the donors, to be given to her publicly on the day when the distribution of the prizes was to take place. But the authorities who presided over that ceremony would only give the certificate in the name of 'some benevolent ladies,' avoiding, in this act of reparation, to pronounce the word 'Protestant.'

"This occurred on the 8th of September. The distribution of the prizes of the Communal Schools of Sèvres was presided over by the mayor, assisted by the justice of the peace. The attempt has been made in the *Journal de Seine et Oise*, of the 14th September, to disguise the fact by asserting that the certificate of deposit for fifty francs could not be considered as a *prize*, but as a *charity*, granted, under the form of recompense, to the children of poor families. Nothing could be less true than this assertion. It is a real prize, and has always been granted upon the suffrages of the pupils, without distinction of paying and non-paying. It is only two years since the brother of the young Henriette Foras obtained the prize of excellence in the school for boys.

"It is not amiss here to recall the fact that it was a Protestant lady, Madame Laffon de Ladebat, who founded the Asylum at Sèvres ! The equality of religions exists at Sèvres for Protestants when they *give* ; but it is not the same thing when the question of their *receiving* is discussed.

"We will not comment on the facts which we have just cited. That, it

seems to us, is unnecessary. The clergy are everywhere left to speak to us as masters; they are bringing back the fine days of 1826—this is the logic of things. So long as the domain of conscience is not everywhere and completely separated from the domain of the temporal and the civil, the clergy will absorb all supreme power, in virtue of the dogma that the spiritual is superior to the temporal, as much as mind is superior to matter. But it is they who represent the spirit, and the civil power the matter. Besides, do they not possess the absolute truth?

"All this is very sad. And to say that all this has happened within fifteen days; and not in a private school, not in an ecclesiastical establishment, but in a public school, and in the presence and with the concurrence of the municipal authorities!"

The Rev. Dr. Monod, editor of the *Archives du Christianisme*, in quoting these paragraphs, adds these words:

"We will not add a word: all commentary, all reflections, could but weaken the sentiments which this recital awakens, the exactitude of which has not been, nor will be, contested."

GOOD NEWS FROM RUSSIA.

We have repeatedly referred to the cheering intelligence that the Emperor of Russia had been induced to encourage the translation of the Scriptures into the Modern Russ, the vernacular of the many millions of Russians who belong to the National Church, and of the two or three millions of "Dissenters," such as the Molokani and others. We have lately received a letter from a Russian lady of the highest rank, who holds a position near the throne, that confirms all we have said. The translation of the entire New Testament has been finished, the publication of all the *Gospels* and of the *Acts of the Apostles* has been made, and many thousands of copies have already been put into circulation! The publication of the *Epistles* and the *Book of Revelation* will soon follow. A few months ago we could scarcely hope to hear such good news from that great Empire. The Lord be praised for it, for after all, it is a part of "His doings," who is King in Zion, and in whose hands is the government of the earth, with its many rulers and its nations. We should give the interesting letter to which we have referred, if we were not quite sure that the writer of it did not intend it for the public eye.

BRAZIL.

We have received a most interesting letter from a Christian merchant in New England, who is about to remove to Rio de Janeiro, to make that city the place of the residence of his family. He has been there, and fully comprehends the importance of Protestant missions being well planted in the Empire of Brazil. He will be of great assistance by his counsels, his prayers, and his efforts, to the brethren who are laboring there.

WORK OF THE SOCIETY ABROAD.

BRAZIL.

We have received a long and important letter from Dr. Compton, dated Rio de Janeiro, October 31, in which he gives many interesting details. From several facts, Dr. C. infers that there is some reason to apprehend that the priests and partizans of Rome are awaking to the danger that may await their church from the entrance of the light of the Gospel into the Empire. Among other indications, he cites the fact that a box containing many copies of a tract in the Portuguese language, sent from England, has been stopped at the custom-house in Rio. This box was for the Rev. Dr. Kalley, who is laboring in an interior town. The tract in question is entitled, *The Thief on the Cross*. The objections to this tract are two: 1st. That in an engraving which it contains, the feet of the "thief" are represented as being nailed to the upright piece of the cross. This is not according to the teaching of Rome, who says they were tied or bound to it! 2d. The second and more dangerous objection is, that it teaches that the "thief" was saved by grace! Dr. C. fears that the box of tracts will not be allowed to reach its destination, unless the Government should be induced to interfere.

The Rev. Mr. Holden, a missionary of the American Episcopal Church at PARA, a city in the North, on one of the many mouths of the Amazon, has of late been much hindered in his work by the Bishop of that place. In fact, matters have come to a regular newspaper discussion, in which a Para correspondent of one of the Rio de Janeiro papers seems disposed to think the Bishop has gained no

great honor. In answer to his charge, that Protestantism leads to immorality, Mr. Holden gives the statistics of Italy, Spain, Austria, and other papal countries, side by side with those of England, the United States, and other Protestant lands. It is clear that Mr. H. understands his work.

Dr. C. requests a goodly number of copies of the "Songs of Zion" for the prayer-meeting. He also desires to have a large quantity of tracts in English, German, French, and Portuguese. These are requests which we shall lose no time in carrying up to our friends at the American Tract Society's House. Still further, he wants—1. A copy of Seymour's *Mornings with the Jesuits*. 2. Seymour's *Evenings with the Romanists*. 3. *Italy in Transition*, by Arthur. These works he desires to have bound in black muslin, as better for the climate.

NEW GRANADA.

The Rev. Mr. Montsalvatgé writes from Carthagena, under date of December 2d, That he had been two months in that city, and is much encouraged in his work. He is impatient for books, the large supply which we recently sent him not having yet arrived. Since his last preceding letter he had attended two funerals, at which he had preached the gospel of our Saviour to those who attended. He had succeeded in raising seventy dollars for repairing the Protestant cemetery, which has begun to suffer from neglect. This cemetery Mr. M. exerted himself with success to open, when he resided in Carthagena some years since.

Mr. Montsalvatgé speaks of the

openings for the spread of the Gospel in New Granada at this moment as being very encouraging. Whilst those who are friendly to Protestantism in the interior may be counted by hundreds, those in the towns on the coast may have counted by thousands. He speaks highly of two young men who have embraced the Gospel, and desire to come to New York to study for the ministry, in order that they may devote their lives to preaching the Gospel in their native land ; but they are too poor to defray the expense of the voyage, and of their living here when they arrive. They would be willing to "*serve*" in the University or Seminary. They can teach Spanish and French.

Finally, Mr. M. has been greatly cheered by a most fraternal letter which he has received from the Rev. W. E. Maclaren, an excellent missionary at Bogota, the capital, in the service of the General Assembly's Board of Foreign Missions. In that letter Mr. Maclaren states that he has been seventeen months in the country, fourteen of which had been spent at Bogota. During all this time he had been in the midst of war, and had been much hindered in the work of the Lord. But that work has been progressing in the meantime most wonderfully. He that rules and reigns has been ordering events for the promotion of His own glory, and New Granada has taken a long step towards her emancipation from the despotism of Rome. "I now look forward," says Mr. M., "to the future with great hope, and believe that if peace be fully established, Protestantism will make rapid strides. The truth is, according to my observation, there are hundreds of men throughout this country who are Pro-

testants in sentiment, and who await the proper time to declare themselves such. May our Divine Master hasten that day !"

Mr. M. thinks that the present government of the country is eminently favorable to religious freedom. Under it the despotic tendencies of the hierarchy have received a severe check, and the monastic system its death-blow. Mr. Maclaren preaches in English to a congregation of from fifteen to thirty persons, has a small but promising Sabbath-school, and a shop at which Bibles and religious books are sold. He hopes to be able to preach in Spanish in another year. In the meanwhile he has written, and soon will publish, a tract of twenty-four pages on Protestantism, modeled after one by "Kirwan"—not controversial, but affirmative and declaratory. When issued, he kindly promises to send Mr. Montsalvatgé some copies for distribution in Carthagena..

CHILI.

The Rev. Mr. Gilbert is encouraged by the state of things at Santiago. We have letters from him of as late a date as November. The field is one which requires prudence, patience, perseverance, faith, and prayer. The beginning is almost always and everywhere hard : it is emphatically so in the work of calling the attention of men away from a false system of religion, hoary with the traditions of many ages, and fixing it upon the self-denying, though glorious, doctrines of the Gospel. "Without me," says our blessed Lord, "ye can do nothing." But, "we can do all things through Christ who strengthens us," as St. Paul has taught us, from his own experience of many years. Blessed dependence ! Blessed strength !

The work is Christ's, and we are His! Is not this enough?

FRANCE.

From Paris Dr. McClintock writes very encouragingly respecting the American Chapel, which is far better attended and supported this winter than he had ventured to hope, considering how many Americans have been compelled by the war to return home. At the date of his last letter, he was exceedingly anxious about the threatened war between England and the United States. That anxiety has no doubt been relieved long before this time—to return no more, we hope. Our confidence is not in man, but in God, who is “more philanthropic than man.” England and America belong to Him—not to themselves. And He will be likely to have something to say on such a question as that of the two most Protestant nations in the world—among whom are so many of His “redeemed ones”—going to war with each other for any cause, much more for going to war about a mere point of honor.

LYONS.

In acknowledging the reception of a draft which we lately sent to him for the mission-work in that city, the Rev. C. A. Cordes writes, under date of December 18th, as follows:

“Happy at all times to see your handwriting, I felt particularly so on receiving your letter of the 3d inst., announcing your safe return home, and your having found your dear family all in good health; and let me add, also, my heartfelt joy at the good hope you express of a favorable issue of the conflict (deeply painful at present) in which your great and powerful nation is engaged. Oh that this hope may be realized, and peace restored, and slavery for ever banished from the earth; and that the outbreak of new conflicts,

now threatening, may be averted, through infinite mercy. Our prayers for your beloved country will be mingled with thanksgiving for those generous feelings of which your letter contained a fresh and pleasing proof in the remittance which you made us for the cause of the Gospel at Lyons, and our stations of evangelization. It is a most providential supply, as our treasurer's chest is not only now empty, but there is a round debt besides. Please present our most sincere thanks to your esteemed colleagues and accept them for yourself.”

ITALY.

Under date of December 5th, the Rev. E. Edwin Hall, our agent at Florence, wrote as follows:

“I have but a few moments, before the mail closes, to write, and shall only say of my work, that all things are going on well. I have just received the monthly report from Mr. Lantaret, who has three little villages for his parish in the Val d'Aosta. He gives an interesting account of his labors there, of which I will write more fully next week. From Elba also I have good accounts; many Bibles and religious books are sold.”

Again, on the 9th of December, Mr. Hall wrote thus:

“I hoped to have full reports for the last month from the evangelist and colporteur at Porto Ferrajo (Island of Elba,) but the letter has not yet come to hand.

“I send you some particulars of the mission in the valley of Aosta.

“M. Daniel Lantaret is stationed at Verres. His parish may be said to consist of three villages. He has a religious service at Verres every Sunday, and also in one of the neighboring villages the same day, going to Viareng and Chatillon every alternate Sunday. At Verres he has about twenty persons to hear him, at Viareng from ten to sixteen, and from eight to twelve at Chatillon. He hopes and expects that, little by little, the number will increase in all these places.

“Besides these meetings on Sunday, he has others during the week, in differ-

ent places. He visits from house to house, and wherever he can obtain permission, reads a chapter of the Bible, explains and enforces the plain truths of the Gospel, and concludes his visit with a prayer.

"In the region where his duties are, there appears to be more or less dissatisfaction with the Roman church. Some who yet adhere to that church have said to him that they expected at some time, not far distant, the Gospel would be preached in the temples where now the mass was said. 'At Mount Jovet there are a good number of persons who are disposed to abandon their priest; and among them are some of the most influential of the parish.'

"M. Lantaret receives aid in his work from the activity and faithfulness of some of those who attend his meetings. He speaks of one particularly, who, though the father of five children, whose necessities demand his constant care, yet finds time to devote hours, and sometimes a day, to those who live in the little hamlets in the mountains, reading and explaining the Word of God, which he has read with so much profit to his own soul.'

"One of the most important services which can now be rendered to Italy is

undoubtedly, that in which M. Lantaret is engaged. He is a Bible-reader, yet doing, to some extent, the work of an evangelist. Personal effort, explaining the Scriptures to individuals and praying with them, is a kind of labor which is seldom done in vain, and has been much more successful in Italy than mere preaching. There is indeed a great want of able and faithful preachers of the Gospel, and until native Italians can be educated for this work, the service of the Bible-reader must supply this need. Persons qualified for this duty are more readily found.

"The wants of Italy, and the opportunities of the present time, call for multitudes of this class of laborers. The moment for sowing good seed should be improved, and then we may hope, in subsequent days, to rejoice in an abundant harvest.

"Of the mission at Porto Ferrajo, I hope to give you a detailed account next month."

We may add, that Mr. Hall has at least six Italian missionaries, of one class or another, laboring for the Society, under his direction and supervision. This is a good beginning.

THE SOCIETY'S WORK AT HOME.

In another part of this number of *THE CHRISTIAN WORLD* our [readers find an interesting letter from the Rev. Mr. Martin, pastor of the O. S. Presbyterian Church in Woodbridge, N. J., containing an account of the very successful labors of our missionary in that State. The missionary's report for the last month is as interesting as usual. What a happy thing it would be, if similar efforts in behalf of the dispersed "foreigners" who are now to be found in almost every village and rural district in our land—not even excepting New Eng-

land, where the population was for a long time so homogeneous—could be made? And why can they not be made? Kind visits made and kind words spoken to these people, by Christian pastors and Christian people in their vicinity, would accomplish much, not only to draw them to "neighborhood meetings" in school-houses, private houses, etc., but also to the churches. Their children would thus be gathered into Sabbath-schools, and the work of Americanizing and Christianizing would go on together.

The work of the Society in the great

cities of the West, though not quite on as large a scale as in some years past, was never more interesting. In many places where our missionaries have labored and are laboring, *Industrial Schools* which they either organized, or suggested and encouraged, and from year to year have visited, are going on well. In other places such schools have sprung up, in consequence of what the people have heard of the schools gotten up under the Society's auspices. This is true of many places in the east as well as in the west. In many places, we may add, increased interest has been felt in the work of gathering the children of Roman Catholic parents into Protestant Sabbath-schools; and more confidence has been felt in the possibility of bringing Romanists to the knowledge of the Gospel through the blessing of God upon words and words of Christian kindness and love. It is in this quiet but effective way that a good influence has, we believe, resulted from the efforts of this Society from its origin, and never more certainly than at the present time. And yet we can say but little of these things in our Magazine or in our Annual Reports; for sad experience in former years has taught us that an indiscreet or minute statement of facts renders almost certain the destruction of the good work, by calling the attention of the priests and nuns of Rome to what is going on.

One of the greatest difficulties which we have had to encounter, in our attempts to impart the Gospel to Romanists in our own country, has been to make our Protestant Christians feel a deep interest in the work, and put forth the exertions which they ought to put forth. We often meet with an indifference, to call it by

no harsher name, that is truly distressing. People will believe that Heathens and Mohammedans—ignorant, debased, and vile—in the most distant parts of the world can be converted; and yet have no faith or heart in regard to efforts to convert Roman Catholics whom God has brought to our shores, in order that they and their children may be nearer the Gospel.

Not long since, we made an extensive tour in the middle portions of our country, and were greatly pleased to find that there is so much more interest felt in this subject than there was in former years. In one city of 150,000 inhabitants there are several Industrial Schools, in which several hundreds of Romanist children, Irish and German, are receiving every week instruction in divine things, in the kindest manner possible, at the hands of a large number of Christian ladies.

In a far larger city, where an excellent female missionary of the Society labors, we found that she has three Industrial Schools, which meet every week. This is as many as she can attend to, and keep up her visits to the poor and destitute, which she told us average eighteen a day. She is aided in the Industrial Schools by quite a number of pious ladies, who belong literally to all the branches of the one true Church of Christ in that city. We visited two of the schools—one for German, the other for Irish children. The pupils were from the poorest and most needy classes, and much has had to be done for them before they could decently and comfortably come to the schools. Nothing could be more touching than to hear these children repeat the verses of Scripture which they had learned, at least many of them, through *oral*

instruction, and sing the sweet and appropriate hymns which had been taught them. The late excellent Dr. Archibald Alexander, of Princeton, whose opinion we have already quoted on another subject in this number of our **CHRISTIAN WORLD**, was in the habit of highly recommending the learning by heart of good evangelical hymns, as one of the best methods of inculcating the great truths of salvation. In his opinion, many of the people are indebted for much of their theology to the good hymns they have learned in their childhood and youth.

We visited a small city in one of the southern "Border States," in which there is an admirable Industrial School, that meets every afternoon. There the poor children are not only taught to sew and knit, but also the elements of spelling and reading, and withal are taught verses from the Sacred Scriptures and sweet hymns,—very much as is seen in the Industrial Schools in Ireland and the Ragged Schools in London.

From another large city, which, however, we could not visit, we have received the following interesting monthly report from our excellent female missionary who labors there :

"In taking a retrospect of the mission-work during the year now past, we can see the hand of God and His merciful dealings with us. When we look at the prosperity of this little mission, we must place opposite, the state of public affairs, and the anxiety of minds consequent thereof. The condition of our country has been and is such, that the minds of men, women, and children are to a great extent absorbed in its interests. So intense is this interest, that those who have given their lives for the great cause of truth and right, have been too much disposed to look upon all other things as of

minor importance. In view of this, our own minds have more than ever naturally turned towards the rising generation, who seem to be more than ever neglected. Acting upon this, we have opened a fifth school, in a destitute portion of the city, which bids fair to be prosperous and very successful. Ladies have proffered their assistance in various ways, and we greet thirty or more pleasant faces every Saturday morning. The garments made there are to be given to the most needy. The children have already learned the Commandments and some Scripture, and we hope it will be owned and blest of God. The other schools are doing well, though small. The Mound School teachers kindly furnished a treat for their school, last Saturday, in the line of eatables. The Rev. Mr. P—— addressed them. They promptly answered their Scripture Catechism, and several recited hymns. In looking over this pleasant group, my own heart was filled with gratitude and joy, that in the providence of God I was called to such labor; and I wished that Dr. Baird could have looked in upon that humble scene; for there was no Christmas-tree, with its green foliage loaded with bright dainties, no costly furniture to attract the eye; but the heart of the true Christian could there discover gems of immortal beauty, richer by far than ocean pearls, and purchased too by the shedding of Christ's precious blood. If one of these dear ones can be led to the fold of Christ, it is worth all our labor, even to the wearing out of these poor bodies. There, too, he would have seen the animated countenances of faithful and tried teachers, who so kindly come from the warmth and comfort of their own pleasant rooms, even at great sacrifices, which might have been encouraging to him as it was to us. One woman on our sick list this month has given a bright evidence of her acceptance and communion with God, and says she is going to begin this new year aright. She is poor in this world, but trusts that the widow's God and the Father of the fatherless will bring her constant aid, and

in a way she knows not. There was never more need of true missionary and Christian effort than at the present time. Instead of relaxation, a constant and continued perseverance should be in the hearts of all who sincerely desire the extension of Christ's kingdom and His peaceable reign. All the horrors of war are right before us, save the drawn battle; and while visiting the poor sick soldiers and seeing the ravages of disease upon their physical frames, we can form some idea of camp life, and more fully realize that 'what our hands find to do, we must do with our might.' Our Sunday-school is doing well, and we feel encouraged to hold on, and continue to sow the seeds of eternal life, which, if watered by the dews of Heaven, may spring up and bear fruit to the glory and honor of God."

ITALIAN MISSION IN NEW YORK.

Our Italian missionary in the city of New York, in his report for December, says :

"Since my last report I have continued my day and evening school, Sunday-school, and week-meetings, and my visitation of my countrymen, and am happy to state that both schools and meetings are well attended.

"On Christmas-day our Italian Sunday-school celebrated its third anniversary in the Presbyterian Church corner of Crosby and Grand Streets. Assembling at the school-room, No. 15 Wooster Street, the scholars, teachers, parents, and friends marched in procession to said church, where we were welcomed by the Sunday-school of the church. Our Italian scholars, numbering sixty-five, had the privilege to sing their Italian hymns, to the gratification of all who were present. The Italians themselves were much pleased with what was spoken by the American teachers and visitors, as well as with the gifts, consisting of books, etc., which were presented to them. The books were purchased by me from the Tract Society, to the amount of nine dollars.

"In my last I mentioned the happy death of one of the scholars of our Sunday-school. A Frenchman, who had been skeptical in his opinions on the subject of religion, was a witness of her triumphant death, and was so much affected by it that he has since sought and found the Saviour, as we trust, and joined an evangelical French church in the city.

"I have distributed during the month twelve Bibles and six New Testaments in the Italian language, and other books from the Tract Society."

MISSIONARY INTELLIGENCE.

THE MISSIONARY WORK.

Could we, from some elevated point, be enabled, through some miraculous agency, to see at one glance what is doing to spread the Gospel in the various parts of the world, how our hearts would feel encouraged ! What a beginning has been made within the last sixty-five or seventy years ! How much within the latter half even of that period ! Alas ! we have no such powers of vision ; nor shall we have whilst we are in the body. But if we

had a knowledge of the languages necessary, and could devote a few days each month to reading the missionary intelligence which appears in the various monthly and other periodical publications of the Missionary Societies of the world, what a delightful amount of most interesting news respecting the "planting," the "germination," and the "growth" of the "mustard-seed" of the Gospel, which is now going forward at many thousands of places on the

surface of our globe. All *we* can do is to call attention to a few things from month to month.

INDIA.

India is an immense mission-field, in which Christianity is certainly gaining ground at very many points. God grant that the Government of England over that land may at length become so wise, paternal, and righteous, that it shall be allowed to endure until what ought to be its great end—the establishment of the kingdom of Christ there—shall have been accomplished. At Madura (Southern India) Mr. Randall, a missionary of the American Board, received, on the first Sabbath in September, four of the pupils of the boarding-school into the church. Mr. Herrick, a missionary of the same Board, received two persons into the church at Tirumungalum, and five at Mallankinaru. The native converts are represented as “praying much for the Board, and much for our beloved country, in time of war and trouble.” Messrs. Fairbank, Barker, and Wood, who are laboring among the Mahrattas, report a number of very interesting facts. The first named states that in his preaching tours he finds almost everywhere persons desirous of hearing the Word,—in some cases as many as one hundred. The same testimony is borne by the native assistants. Mr. Barker lately received three men into the church at Satral. There are also several “enquirers.” Mr. Wood has recently received two young women into the Church at Satara. He reports that he has received liberal donations from “English friends.” Several hundreds of rupees have also been received from “native friends,”—idolaters—

to spread the Gospel. It would indeed seem as if these people cannot be “far from the kingdom of heaven.”

Messrs. Herron and Carleton, missionaries of the General Assembly's Board, report each a case of a happy death “in the Lord” among the natives. The latter, who is stationed at Ambala, in speaking of the preaching of one of the missionary brethren, (a native, we infer,) says : “I do not remember ever hearing a sermon in America that so brought home to my heart the exceeding preciousness of Christ's love, as when I have heard brother N—— tell a crowd of illiterate heathen the story of the Cross.”

Dr. Mason, of the American Baptist Missionary Society, who labors among the Burmans in the Eastern part of the British empire of India, reports that one of the native preachers, during a tour of two months, had preached in many villages, in nineteen of which he had administered the ordinance of baptism to 167 persons. The English Church Missionary Society has sixty-nine stations in India, and Ceylon, and nearly half its missionaries are in this field.

ASSAM.

The Rev. Mr. Bronson, a missionary of the American Baptist Board, reports that on the preceding Sabbath he had baptized “six happy converts, most of whom had long heard the Gospel, but neglected to obey the Saviour's commands.”

CHINA.

The Lord is dealing with China in a wonderful way. The “insurgents,” the followers of Taiping-wang, under several “Kings,” are pursuing their desolating march. Their movement is like a vast overflow of *burning lava*. Some of the “Kings” are certainly

favorable, in a certain sense, to Christianity, of which they have, however, no very clear ideas. Others are likely to prove its bitter enemies. Only in two things do they seem to agree: 1, hatred to the Tartar, or reigning dynasty; 2, hatred of idolatry. In their destructive march the most awful acts of cruelty and wickedness are committed, without the least remorse, so far as we can see. The missionaries and intelligent native converts, however, see in all this the hand of God, who by "terrible things in righteousness" is preparing the way for His Gospel. As usually happens in such cases, the "righteous" are involved in calamities which are manifestly intended for the "wicked." Our hearts have been made to bleed by the accounts which have recently come to hand of the cruel murder, on the 7th of October last, of two excellent American missionaries, the Rev. Mr. Holmes, of the American Baptist Church, and the Rev. Mr. Parker, of the Episcopal Church, by the "insurgents" at Chefoo, not far from Shanghai. May the massacre of these excellent men only lead to a greater manifestation of zeal on the part of the followers of Him who prayed, "Father, forgive them! they know not what they do," to give the Gospel to these benighted people.

The recent treaties which England, France, and the United States have made with the Chinese Government are finely opening China to the commerce of the Western world, and let us also hope, to the entrance of the Gospel. The missions, now numerous, of the different missionary societies, American and European, are steadily gaining ground in many of the coast-cities of the "Celestial Empire." Some of the native churches

are becoming respectable for numbers. For instance, the one at Amoy, in charge of missionaries of the London Missionary Society, now numbers nearly 250 members, of whom 84 are females. The chapels and preaching-places are said to be always crowded with hearers. Is not this something to be thankful for?

WESTERN AFRICA.

Of the missions of the General Assembly's Board at Corisco, of the American Board at the Gaboon, of the English Church Missionary Society at Abbeokuta and other places in the Yoruba country, of the American Church Missionary Society at Cape Palmas, and the Methodist and other Missionary Societies in and near Monrovia, and of the American Missionary Society at Mendi, still further north, much might be said, if we had space. All are gaining ground. In our Liberian Colony, as in the British Colony of Sierra Leone, there are now many flourishing churches and schools, for the benefit of the natives, as well as the colonists and their descendants. In the Mendi Mission there is steady and decided progress. The printing-press has been introduced, and *The Early Dawn* has regularly appeared every month since last March, and finds a goodly number of readers. A vocabulary and grammar, and the Gospel according to St. John are in course of preparation in both the Sherbro and Mendi dialects. All this is encouraging.

SANDWICH ISLANDS.

The state of religion in the Sandwich Islands is represented as very satisfactory, perhaps never more so. The recent revival has greatly "edified" as well as "multiplied" the believers in the true Gospel. It is

thought that Protestantism never had so strong a hold on the hearts and convictions of the people as at this moment.

NEW HEBRIDES.

We are glad to see that our British brethren of what are called the "Lower Provinces," (Nova Scotia,

New Brunswick, Cape Breton, Prince Edward's Island, and Newfoundland,) nothing daunted by the massacre of the Rev. Mr. Gordon and his wife, are about to send two missionaries to that field—one to the island of Erromanga, the other to the island of Tana.

NEWS OF THE CHURCHES.

OUR OWN COUNTRY.

It is cheering to see that there is an increasing interest felt among the Churches in behalf of the spiritual state of our vast army. Many of the regiments are now supplied with pious and able chaplains, and the number of such is increasing. Every month the soldiers are becoming better supplied with the Sacred Scriptures and other religious reading. Of this subject we have spoken in the first article of this number of our Magazine. Great efforts are making by the patriotic ladies of our cities, towns, and villages even, to provide needed "comforts" for the officers and men; and truly the season of the year demands all that can be done. We are pleased to see that at Fortress Monroe, and we believe at Port Royal, Sunday-schools have been opened for the benefit of the "contrabands," as the slaves that fall into the hands of our armies are now so commonly called. Still further, it is gratifying to see notices in our religious newspapers of so many revivals of religion. Oh that it would please the Saviour to visit the Churches extensively East and West, North and South, with the outpouring of the Spirit!

GREAT BRITAIN AND IRELAND.

The "danger of war with America" seemed, for an entire month and more, to absorb every other object. And whilst we must deplore the violence of most of the English secular papers, and even of some of the religious journals, from which we had expected better things, we can but bless God for the noble spirit displayed by the "Evangelical Alliance people," and many others, in the large and earnest meetings convened to pray that peace might be maintained. In the midst of this great excitement the "Prince Consort" is suddenly called away in the vigor and prime of his life. And about the same time the Rev. William Cunningham, D. D., Principal of the New College at Edinburgh, was also taken away; a man who in the highest sense was a prince among his theological peers. The Free Church has met with no loss comparable with this since the death of the great Chalmers, now almost fifteen years ago. Out-door preaching has been commenced in Glasgow, and preaching in the theatres in London and other cities in the British Isles is going on as it did last year. Mr. Reginald Radcliffe, Mr. Richard Weaver, and

Mr. Hambleton, draw large crowds ; nor do they labor in vain.

FRANCE.

In France the war between the Imperial Government and the Romish hierarchy goes on with unabated violence. In this war the great leaders for the State are Messrs. De Persigny, Minister of the Interior, and M. Rouland, Minister of Public Instruction and of Worship : those for the Church are the famous M. Dupanloup, Bishop of Orleans, and M. Plantier, Bishop of Nantes. The cause of the present quarrel was the determination of M. De Persigny to require the "societies" or "conferences" of St. Vincent de Paul, a professedly charitable association of the Roman Catholic Church that rami-fies throughout France, to conform to the common law by demanding a previous authorization. In the same circular the Minister blames the institution of a "central committee," and of provincial councils, affirming that such an organization is not at all necessary to the exercise of charity.

The occasion of this ministerial interference was the shocking abuse of the organization for political purposes that were hostile to the existing Government. Under the pretext of supplying food and raiment to the poor, its agents and emissaries were, it became well known, most active in influencing the votes of the recipients of its bounty in the various elections, against the "powers that be." Of course, such a state of things was not to be endured by a Government that possesses the instinct of self-preservation and the consciousness of power to so great a degree as that of Louis Napoleon. As suffrage is universal in France, we can well under-

stand that the votes of even the poorest classes are not to be overlooked in political elections of any sort, whether of the State or the Municipality.

The Bishop of Poitiers, (M. Pie,) who some time since made himself ridiculous, and drew upon him the censure of Government for it, by comparing Napoleon III. to Pontius Pilate, has been making himself still more ridiculous in the affair of a M. Giequel, an exceedingly worthless fellow, at whose funeral the bishop preached, and whom he made a saint of, to the scandal of all good men. Even the more judicious but irascible Cardinal Archbishop of Besançon, has been getting into trouble with the State authorities, about a matter of official etiquette.

M. Guizot's book of 200 pages in defense of the unfortunate speech which he made at the annual meeting of the Society of Primary Instruction, last spring, has been published, and gives even less satisfaction to the Protestants than the speech did. M. Guizot is essentially a statesman, and would deal with religion as quite an affair of civil society. He thinks the temporal dominion of the Popes ought to be maintained, and that the Protestants and Roman Catholics, and all other Christians, should form a sort of Christian Alliance, if not a Union ; and that, diverting their swords from each other, they should make war against Rationalism, Deism, and all other forms of Infidelity.

We are happy to say that the French Government, has not for a long time shown itself more friendly to the Protestants, or done so much for them, as at this moment.

ITALY.

The Abbé Passaglia and his friends seem to be firm. It is impossible to predict what may grow out of this movement. The Abbé is no common man, that is certain. It may be that this movement will prepare the way for something like a schism in the Romish Church in Italy.—Something of this sort seems almost inevitable, sooner or later. Gavazzi and his friends are employing the pen as well as the lip at Naples.

GERMANY.

Whilst the Evangelical Alliance was holding its conference at Geneva, and the Gustavus Adolphus Society was holding its annual meeting at Hanover, there was a very large meeting of a very different nature in session at Munich, the capital of the kingdom of Bavaria. It was the annual general assembly of the Roman Catholic Societies, that have for their object the propagation of the faith in Germany and foreign countries. The representation must have been full, for it is said that 1,200 members were present. At the opening meeting, September 9th, it is said there were 8,000 auditors and spectators. The Baron Von Andelau, of Fribourgh, presided. A letter from the Sovereign Pontiff was presented by the Apostolic Nuncio, Prince Chigi, in which the assembly and the societies which it represented were exhorted to renew their zeal and exertion to uphold the cause of the Holy See in these times of peril. The discussions which ensued naturally turned mainly upon this "brief," and in response to it, resolutions eminently ultramontane were adopted. Among other things, it was resolved that "the Holy See is the immutable rock of the Church and of the king-

dom of God, founded for eternity : its temporal domain, although of a nature in itself terrestrial, is nevertheless the very corner-stone of order in the family of Christian peoples, in the alliance of States, and in the law of nations, founded by the Church alone." "We consider, therefore, every attack upon the integrity of the domain of the Church as an attack upon that Church itself, upon our holy faith, and upon the prosperity and existence of the Christian life of nations. We see, in the overthrow and spoliation of the Holy See, a danger to all property, the overthrow of every right, the fall of thrones, the tomb of the liberty of the peoples, the ruin of Christian society." That will do. At this great meeting we are sorry to say that Professor Döllinger, of the University of Munich, disappointed the hopes of the friends of religious freedom ; for in a speech which he made on the last day of the session, (Sept. 11,) he fully and explicitly endorsed the doctrine of the temporal sovereignty of the Pope.

On the 14th, 15th, and 16th days of September was celebrated at Kaiserwerth, an old German city on the western borders of the Rhine, the twenty-fifth anniversary of the founding of those wonderful institutions for the *sick*, the *poor*, the *children*, and the *prisoners*, which the good pastor Fliedner of that place has, under God, originated and carried forward. The "deaconesses," or nurses, who have been trained up at Kaiserwerth now minister in fifty-three hospitals, besides attending vast numbers of sick people in their own houses. Of orphan children, 900 have been educated and prepared to be instructresses, and sent forth to do good. Among

the orphans in the institution at this time are fourteen daughters of deceased Protestant ministers of Moravia, and six more are expected. After the example of Kaiserwerth, establishments of deaconesses have been founded in twenty-six different cities in Europe. On the occasion referred to, Dr. Fliedner received congratulations and testimonials of respect from many quarters, including a letter from the Queen of Prussia, and another from the Dowager Queen, both filled with expressions of lively interest in the enterprises of Kaiserwerth, and enclosing on their behalf new proofs of munificence.

The remarkable work of grace which commenced among the 300 youth in the Orphan House at Elberfeld last year is still in progress, it is said ; but rationalistic and infidel influences have been sufficient to turn out the truly evangelical and excellent chief director, steward, and teachers. This act has given great dissatisfaction to the truly religious people, pastors and laymen, not only in Elberfeld, but in all Rhenish Prussia. As of old, the Pharisees of the civic authorities of Elberfeld could not bear to hear the children of the Orphan House cry, "*Hosannah to the Son of David !*"

AUSTRIA:

Our readers are probably aware that since 1859 a most wonderful change has come over the political condition of the Austrian Empire. A constitutional government, central and provincial, has taken the place of the gloomy and oppressive despotism which up till that epoch reigned throughout that country ; and, with civil liberty, religious freedom has been guaranteed to all classes of

people. For the first time, Protestants now find that they can employ all prudent and proper means to spread the faith which they hold. What a door is opened for the spread of the Gospel in that important part of Europe, with its many "nationalities," to some of which something of an Orientalism that may be called Asiatic still cleaves ! The Government has resolved to found a Protestant Theological Faculty in Vienna, and has called Dr. B. A. Lepsius, of Leipsic, and Dr. Vogel, of Jena, to be Professors in it. The former, on the 229th anniversary of the death of Gustavus Adolphus, (Nov. 6th,) delivered an address, in which, considering the place in which it was spoken, are some most extraordinary statements. For instance, the Professor maintained that it is to the efforts and sacrifices of Gustavus Adolphus that Protestantism and evangelical freedom of faith and conscience owe their existence in Germany. "In Vienna itself," he asserted "whence the decree once emanated whereby death and annihilation threatened the faith of the Gospel in all Germany, a company of Christian men are met to-day, to celebrate with joyful hearts the restoration of a free faith—In Vienna, whence Ferdinand II. sent forth his plundering, murdering hosts to bring back apostates to Holy Church, even from the eastern and the northern sea. But now Protestant Germans can meet in the same city under the protection of a successor of the same Ferdinand, free and without fear, for the extension of their faith—In Vienna, where the name of the Swedish King who crossed the sea to make war on an Emperor of the House of Hapsburg, was only used with hate and execration, a union has been formed, called

after the same enemy and heretic, under the shelter of Hapsburg law. —in Vienna, where the death of Gustavus Adolphus was celebrated as the happiest thing for the Imperial House and of the Catholic faith, which alone it tolerated, we celebrate the same death as the sacrifice of our faith's hero and restorer, from whose blood has sprung Austrian freedom of faith and conscience." Well may we, as well as the Professor, exclaim with grateful hearts: "O, the depth of the riches and of the knowledge of God! His ways are past finding out."

MISCELLANEOUS.

PROSPECTS OF THE SOCIETY.—The work of THE AMERICAN AND FOREIGN CHRISTIAN UNION never was in a more encouraging state than at present. Our Missionaries in the Home Field are laboring with good heart, and success attends their efforts. In the Foreign Field—South America, France, Belgium, Italy—the progress of the Gospel was never more hopeful. In the last-named country (Italy) the door is open for doing an immense work. Mr. Hall has six Italians at work under his superintendence. But why should he not have fifteen or twenty good men, Bible-readers, Bible-distributers, and others, making known the words of Christ to the millions of people in that interesting country, who may now for the first time in many centuries hear and read them in their native language! Now is the time for pressing on this good work. Will not every friend of the Society whose eyes read these lines ask himself, or herself, "Can I not do something?"

A SIGN.—A few weeks ago, the Bishop of Girgenti, in Sicily, made a bonfire in the court or yard of his episcopal palace, of some Italian Bibles of Diodati's translation; and whilst the flames were devouring the sacred volumes, he made an insolent speech from a balcony over the impious act. But mark the effect of both act and speech! A crowd of people assembled, and so indignant were they, that it was necessary for the police to intervene to prevent a riot! Surely there is hope for the Italians.

ANOTHER SIGN.—In the *Star in the East*, a newspaper published in Modern Greek at Athens, Greece, we read the astonishing fact, that at the recent inauguration of a railway from Smyrna to a town in the interior of Asia Minor, a Mohammedan priest officiated, and in his prayer distinctly invoked the blessing of Allah (God) on *Christians*! Most certainly the world does move.

WHAT ONE CONVERT CAN DO.—About five years ago, a Chinese convert came to Hong Kong from Bok-lo, a town about a hundred

miles in the interior, in the Quang-tong province. He had been converted through the labors of a colporteur, and sought the missionaries for advice and instruction. He was baptized and instructed, and shortly returned to his native town. The next year he came again, bringing with him a new convert, who had been brought to Christ by his teaching: the next year, and the next, he came again, each time with two converts. Early in 1860 he came a fifth time, bringing nine converts for baptism; and in the spring of that year a missionary visited the place, and baptized forty-four more. At the commencement of the present year the aged Christian came again, with sixteen more; and on a subsequent visit the missionaries, Messrs. Chalmers and Legge, found a people prepared for the Lord. A great number offered themselves for admission, and a chapel and mission-house were to be purchased and fitted up at once, the Chinese in Hong Kong furnishing the means. Such a movement is unprecedented in China, and we may well hope it is but the precursor of still more glorious progress for the truth.

A LARGE GIFT.—After a Church Missionary meeting in Brighton, England, one of the poorest widows in the parish wherein it was held, brought a sovereign, a gold coin worth nearly \$5, to her pastor as her offering. He knew her deep poverty, and declined to receive it, saying that she must not think of giving so much, for he was sure she could not afford it. Her countenance fell; she appeared disappointed and distressed, and with irresistible eloquence—the eloquence of a full heart—she thus pleaded with him to accept it: “O, sir,” she said, “I have often given copper to the Lord, and two or three times I have had the pleasure of giving silver; but it has been my earnest desire to have the great happiness of giving gold once before I die: I have long been engaged in saving every little mite that I could spare, that I might give this sovereign to-night. You must take it for the missions.”

Her pastor could no longer refuse the gift. It was added to the collection—the precious offering of a loving heart.

Reader, never be content with giving that to the Lord which cost you nothing. He gave himself for you.

“Love so amazing, so divine,
Demands my soul, my life, my all.”

BOOK NOTICES.

R. Carter & Brothers have lately issued **DAYBREAK IN BRITAIN.** By A. L. O. E., quite a number of books—good ones, of an English lady who has written several pleasant little works. The present one

1. There is **THE CHIEF'S DAUGHTER**; or, gives more than a dozen interesting stories

that relate to the introduction of Christianity into England.

2. HARVEY DANGERFIELD, THE POACHER, another and larger book by the same author, is full of interest for the young, and is fitted to exert a good moral influence. ANGUS TARLTON, from the same pen, is bound up with HARRY DANGERFIELD in the same volume. The two stories go well together. They will both be read with great interest by our boys and girls.

3. PARLIAMENT IN THE PLAY-ROOM, by the same A. L. O. E. This, too, is a delightful little book, from which parents and governesses, as well as children, may gather many a valuable hint.

4. Next we have OLD MARGIE'S FLOWER STALL—altogether anonymous, but containing eight charming stories for young folks.

5. But now we come to higher works. LIFE WORK; or, THE LINK and the RIVET, by L. N. R., Author of the "Book and its Story," and "The Missing Link." This is a book of nearly 350 pages, 12mo, and full of interest and instruction. The author is Mrs. Ranyard, of whom we have spoken as the originator (under God) and the director of the Bible-Women movement in London. We predict for this work a wide circulation in our country.

6. And so we do for the Rev. Dr. J. R. Macduff's SUNSETS ON THE HEBREW MOUNTAINS, in which the richest spiritual instruction is interwoven with brief and beautiful sketches of Sunsets in the land of Israel. This is no common book, and

ought to be widely read. What a charming book for a *present*!

7. And lastly, we have THE PATHWAY OF PROMISE; or, WORDS OF COMFORT TO THE CHRISTIAN PILGRIM. A perfect gem, both in its contents and its form—paper, type, binding, etc. We heartily recommend it to all our readers.

SERMONS—A SERMON DELIVERED AT THE MILITARY CAMP near Hestonville, West Philadelphia, by the Rev. Nathaniel West, D. D.

Dr. West chose for his text the Sixth Commandment; and after showing the cases to which this commandment does not refer, such as killing beasts, execution of criminals, destroying enemies in self-defense and in legitimate war, etc., he proceeds to specify what it does forbid in the most positive manner—acts of revenge, quarrels, duels, suicide of soul as well as body, etc., etc. The sermon is full of just such things as a soldier needs often to hear. Col. Murphy and the other officers of the 29th Regiment of Pennsylvania volunteers did well to request that it should be published and circulated gratuitously among the troops.

DISCOURSE ON OCCASION OF THE ANNUAL THANKSGIVING, by the Rev. Wm. B. Sprague, D. D.

This is a noble discourse, full of patriotic and proper reasons for national gratitude, eloquently expressed; one of Dr. Sprague's almost innumerable excellent published sermons and discourses. May he be spared to write and deliver many more!

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF DECEMBER, 1861, TO THE 1ST OF JANUARY, 1862.

MAINE.				
Portland.	State St. Church and Society,	\$62 00	Ringe. J. B. Breed \$3, J. Converse \$2,	\$5 00
			Concord. 1st Cong. Ch. and Society, -	21 63
			Walpole. Cong. Church and Society, -	7 66
NEW HAMPSHIRE.			VERMONT.	
Alstead.	Rev. Daniel Sawyer, -	3 00	St. Johnsbury. So. Cong. Ch. and Society,	14 33
Gilsum.	Amherst Hayward, in full of Life Member, - - -	12 00	St. Albans. 1st Cong. Ch. and Society, per C. B. Swift, Treasurer, -	15 63

MASSACHUSETTS.

Monson. Andrew W. Porter, through Am. Home Missionary Society, -	53 00
Amherst. North Cong. Church, -	27 35
Granby. Congregational Church, -	12 00
West Dennis. Mrs. A. Collins, part L. M. for Capt. Seth Collins, -	3 00
Oxford. Mrs. Thomas Marsh, -	1 00
Spencer. Cong. Church, Rev. T. T. Waterman, -	6 38
Boston. Rev. H. B. Hooker, D. D., -	15 00
Campello. Cong. Church and Society, -	20 00
Reading. Old South Church and Society, -	9 30
Wayland. Mrs. Lydia R. Draper, -	5 00
Enfield. Benevolent Society, -	33 00
Newton. Eliot Cong. Church and Society, -	27 80
Franklin. Cong. Church and Society, -	24 18
Lowell. John St. Church and Society, -	8 70
Westboro'. Cong. Church and Society, for L. M. for Miss S. B. Parkman, -	33 00
Shirley. Cong. Church and Society, -	1 00
South Abington. Cong. Ch. and Society, -	19 79
Worcester. Union Church and Society, -	41 84
" Old South Ch. and Society, -	29 30
North Andover. Trin. Cong. Church and Society, for Italy, -	15 00
Andover. South Church and Society, -	35 50
Dedham. 1st Cong. Church and Society, -	44 00
West Boylston. Cong. Ch. and Society, -	5 50
Lawrence. Lawrence St. Ch. and Society, -	13 95
Cohasset. Geo. Beal, Jr., in full of L. M. Northampton. Edward's Ch. and Soc'y, -	10 00
Amherst. 1st Parish Ladies' and Gentlemen's Benevolent Association, add. \$1, Mr. Eastman's S. S. Class \$2, -	31 89
Norton. Trin. Church and Society, -	3 00
" Teachers and Pupils of Wheaton Female Seminary, to make Miss Sarah E. Cole L. M., -	37 09
" Miss Abby Goodwin's Class, -	22 75
	1 00

RHODE ISLAND.

Newport. Peter Guild, -	5 00
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CONNECTICUT.

Ansonia. 1st Cong. Church, per H. C. Spencer, Treasurer, -	11 43
South Windsor. Cong. Church, for L. M., per T. Elmer, -	17 00
West Haven. Lewis Fitch, -	5 00
Stamford Locks. Cong. Church, in full of L. M., for Rev. S. H. Allen, -	21 34
Wartford, -	19 82
Newington. Cong. Church and Society, to make W. P. Aiken L. M., -	33 00

NEW-YORK.

Kingsboro'. Presbyterian Church, -	53 83
Hoversville. Congregational Church, -	36 97
" Baptist Church, -	9 74
Bernard's Bay. A Friend, -	2 00
New York. Bequest of the late Mrs. C. Brown, -	3000 00
Kingsboro'. Presb. Church, add., -	9 00
New Hackensack. Rev. C. Van Cleef, -	2 00
New York City. R. Watrous, -	5 00
Thompson's Station. E. F. Richardson, -	5 00
Westfield. Presbyterian Church, -	19 50
" Baptist Church, -	3 13
" M. E. Church, -	2 75
Palmyra. Presb. Church, of which \$30 to make A. C. Sanford, L. M., -	41 50
Aurora. H. W., -	5 00
Fredonia. Presb. Church, to make D. J. Pratt, Life Member, -	32 19
" Baptist Church, Rev. G. D. Downey, part L. M., -	18 79
Rhinebeck Station. Mrs. J. Schultz, -	1 00

NEW JERSEY.

Vienna. Presb. Ch., Rev. Mr. Simonton, -	4 00
Newark. A Friend, to make Jos. Clark a L. M., -	30 00
Trenton. 3d Presbyterian Church, -	8 00

PENNSYLVANIA.

Barren Hill. Rev. S. Sentman, -	5 00
Carlisle. S. A. McDowell, M. D., -	1 00
Washington. Presbyterian Church, -	7 31
Alleghany City. Rev. Dr. Pressley's Ch., -	18 60
Philadelphia. Miss A. Graham, -	1 00
" Miss Ellen Rose, -	10 00
Reading. H. Crouse \$4, J. Peace \$4, Mrs. J. Schlemm \$1, A. Steinback \$1, M. E. Church \$1 60, -	11 60
Harrisburgh. J. A. Weir, -	5 00
" Bethel Church, in part of L. M. for Rev. J. Colder, -	20 00
" Union Coll. in Bapt. Ch., -	6 25
Montrose. Presb. Ch., to make P. Wells L. M., and J. Lyons part L. M., -	40 00
" Baptist Church, -	8 77

MARYLAND.

Baltimore. Mrs. H. Jones, Treasurer of Ladies' Christ'n Union Soc., per Mr. Drige, -	14 00
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MISSOURI.

St. Louis. Collection by Mrs. Maltby, for the Indus. Schools, viz., Mrs. Dobbins \$1, Mrs. Ramsey 50c., Mrs. Broadhead \$1, -	2 50
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ILLINOIS.

Springfield. 2d Presb. Ch., Rev. A. Hale, Pastor, -	24 35
" Jos. Thayer, -	10 00

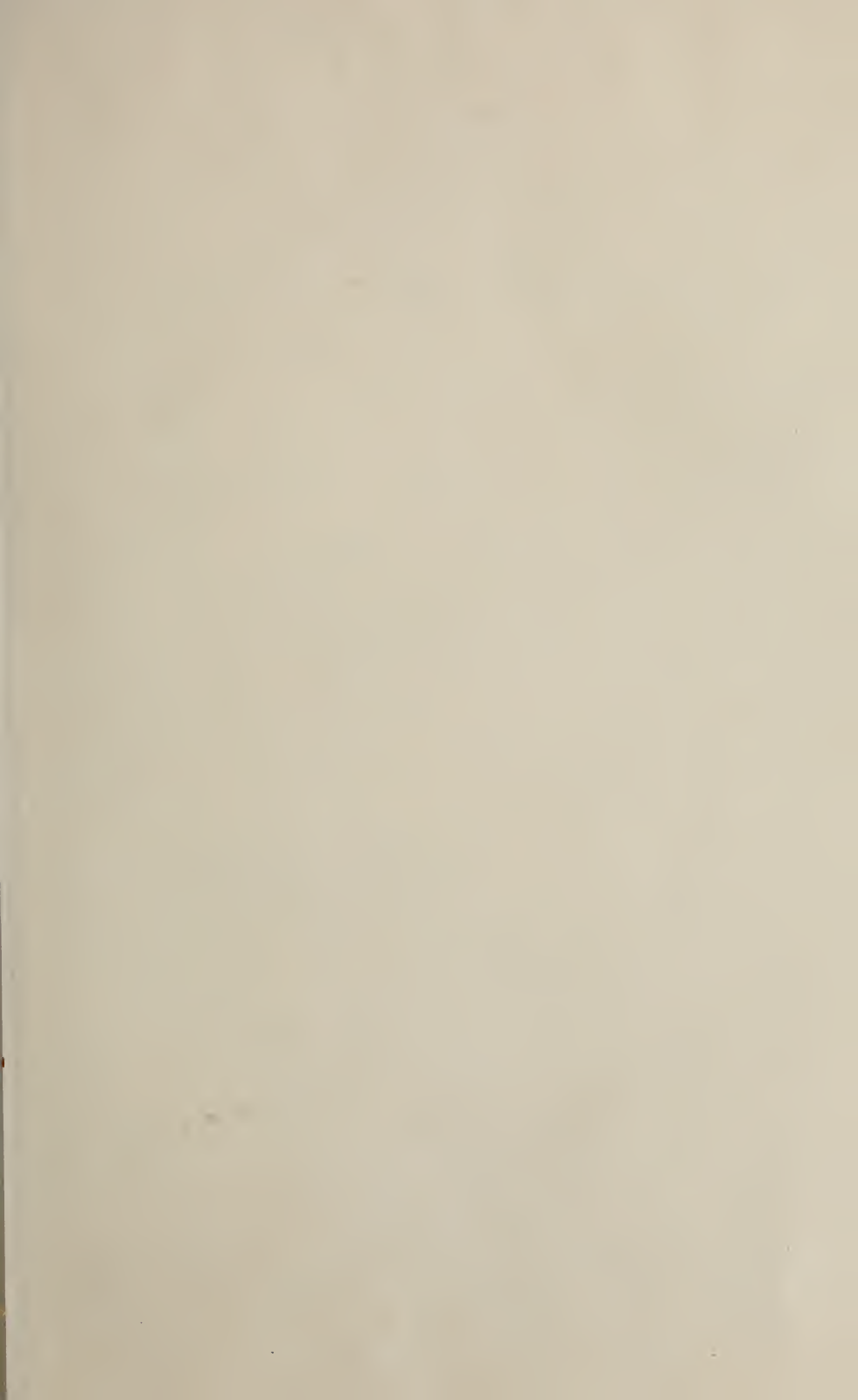
OHIO.

Xenia. 1st German Ref. Presb. Church, -	2 34
Marietta. Rev. Pres. Andrews, -	3 00
Pataaskala. Presb. Ch., P. Atkinson \$5, Rev. Mr. Howe \$2, Miss Harris \$2, Messrs. Nichols, Jos. Baird, Hockey, Peters, Miller, Howe, \$1 each; Mr. Baird 75c; Others \$4 45, -	21 20
Kirkersville. Presb. Ch., L. Beecher, \$3, Mr. Alward \$5, Miss Cunningham \$1 50, Messrs. Wells and Wilcox \$1 each; Others \$1 25; in full of L. M. for Rev. T. W. Howe, -	12 75
Methodist Church, Mr. Shanks, -	50
Alexandria. U. P. Church, R. Elliott \$2, Mr. Moore \$1, -	3 00
Delaware. 2d Presb. Ch. \$20 17, Sabbath School \$19 32; both to make Rev. O. H. Newton L. M., -	39 49
" Methodist Church, Dr. Dunn, -	25
" St. Peter's P. E. Church, -	5 78
Cincinnati. Mrs. J. P. Harrison \$5, Mrs. W. H. Harrison and H. Stewart \$2 each; Mrs. Shute and Bryant, Messrs. Arnold, Richards, and Bradstreet, \$1 each, -	14 00

Columbus. 1st Cong. Ch., Mr. Sessions \$10, Others \$19 36; for L. M. of F. C. Sessions, -	29 36
" Welsh Meth. Cal. Ch., -	3 15
" Blind Asylum, in part of L. M. for itself, -	7 50
" 2d Presb. Ch., to make Rev. A. Smyth L. M., -	31 22
Oxford. Female College, in part, -	5 00
" 2d Presb. Ch., in full of L. M. for Rev. J. P. E. Kumlér, -	22 21
" 3d Presb. Church, in part, -	13 48
" Western Female Seminary, to make Miss Helen Peabody L. M., -	33 67
Hamden. Thos. Hancock, annual donation, -	5 00

MICHIGAN.

Grand Haven. Presb. and Cong. Churches, -	19 00
Birmingham. M. E. and Presb. Churches, -	9 00
Flint. M. E., Presb. and Bapt. Churches, -	19 00
Ann Arbor. Cong. and Presb. Churches, -	22 00
Jackson. Collection, -	7 00
Ypsilanti. M. E. and Presb. Churches, -	5 00
Milford. Presb., M. E. and Bapt. Chs., -	13 00
Ionia. M. E. and Presb. Churches, -	11 00
Monroe. Rev. H. K. Strong, -	3 00



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